

The Brooklyn Jewish Center Review

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NOVEMBER

1938

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The World Has Been Awakened

THAT part of mankind which but yesterday was cheered with hope and faith that the fragile blossom, the Munich peace, might expand and grow beautiful, stands today bewildered, baffled and rebuked. If a little rosy child were suddenly to grow old and gray, with gaunt hands, furrowed cheeks and bloodshot eyes, such an awful transformation would scarcely be more startling to the proponents of the Munich peace than its sudden, dark eclipse.

The opponents and sceptics of that peace, however, are not surprised, saddening and tormenting as is its disappearance. They always regarded it as a desperate flirtation excited by the exigencies of the times. They predicted that the world would always pause and wonder and feel uneasy about that peace, that civilization would wax and wane around it. The nature and dignity of the event, the manner in which it was achieved, the attendant circumstances, the dismemberment of Czechoslovakia, the resultant shock, have raised that peace to unprecedently fateful heights.

The opponents always considered this peace an idle dream, a prophecy of deceit, destined to bring to the world more aggravating burdens. They characterized it a triumph of gun-civilization, a humiliating and tormenting surrender of the forces of actual peace to the forces of darkness and aggression. It was predicted that as a result of the Munich peace Hitler and his grandiose plans would become even more the objects of the Nazis' adoration; that *Mein Kampf* would be even more preciously regarded as the bible of Hitler's followers; that his expansionist plans more than ever their goal; that the renaissance of *Macht*, of pan-Germanism, the *Drang Nach Osten* their considered policy of state.

Now that we have had a better opportunity to make a more sober appraisal of this peace, it becomes even more clear that it was destined to van-

ish from the very beginning. "The work of righteousness shall be peace," but not the work of iniquity. That Mr. Chamberlain himself, the recipient of congratulations over the peace, had little faith in it is attested by his significant statement: "Notwithstanding this peace I have made, notwithstanding peace in our time, the great thing, the immediate thing, the practical thing we have to do, is go ahead with rearmament." Mr. Chamberlain manifestly believed the world no less endangered by the prospect of war, and considered the peace pact as affording merely a convenient respite to prepare for war.

Why could not the Munich peace agreement prosper and endure? Because it was not a peace based upon reason, but was a concession to the threats of a blood-stained despot of whom it can be said: "Tyrant, if the blood that you have shed should be collected in this square, you might drink of it without stooping your lips."

It was not a peace in the cause of liberty dictated by reverence for the supremacy of human rights, reverence for the sacredness and spirituality of man. A peace which involved the handing over of millions of "sons of liberty" to be coerced and regimented, cowed and crushed; a peace which filled a wider area of the earth's surface with the shrieks and wailings of widows and orphans—which precipitated a world-wide rearmament race—such a peace must stand condemned by the moral sentiment of the civilized world.

The world, however, with aching heart bore in silence the pangs of bereavement and, compromising with its own conscience, signed the peace pact which carried all this shame and wrong in the fond hope that through these sacrifices the raging tempest would be tranquillized and the evils of war averted.

But unfortunately, martyrdom of Czechoslovakia did not bring the

hoped-for appeasement. The flaming passion of man-torturing Hitler-hate could not be quenched with the blood of that country alone. More sacrifices were demanded, more moral catastrophes, more spiritual ruin, a more dreary uniformity of sorrow. Thus, on November 10th, 1938, Nazi ferocity and inhumanity reached a hideous maturity, an atrocious perfectness in the unparalleled pogroms against the Jews. This fresh shower of blood and tears softened men's hearts and caused an awakening. "The world saw a brand lifted in the sombre sky, which shone from East to West like lightning, and from the abodes of men there went up a cry, exceeding great and bitter, which thrilled up to the stars, and made them throb and tremble as in awe and fear."

The veil which had clouded the world's eye was lifted. The world saw that there is neither polity nor safety in concessions to Germany. It began to call on itself to awaken "lest it sleep the sleep of death."

This day marks the recommencement of the suspended moral and spiritual life of mankind. It saw clearly that the issues the Jew challenges confront the world; that the language he speaks and the battles he fights are those of democracy. The world has become more profoundly sensible of the awful situation and summons men everywhere to unite.

"When bad men combine, the good must associate, else they will fall one by one, an unpitied sacrifice in a contemptible struggle." The world said in the language of Churchill: "If we do not stand up to dictators now, we shall only prepare the day when we shall have to stand up to them under far more adverse conditions."

Israel's shining star has not been obscured, however dark his plight, however black the acts of his persecutors. It is for Jewry to rededicate itself to its task of holding aloft the principles of democracy and liberalism. Out of travail will indeed a sweet and enduring peace emerge.

—LOUIS J. GRIBETZ

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THE HEART OF AMERICA SPEAKS

IN the midst of the terrible tragedy that has overwhelmed our people in Germany, a ray of comfort has appeared for which we are particularly grateful.

The remarkably unanimous response that came from the leaders of all religious faiths in this land, from the organized Church bodies, from the heads of our great universities and other institutions of learning, from Christians, high and low, all expressing the horror of mankind at the brutalities and barbaric treatment of the helpless German Jews, has given us a new faith in mankind, and new courage for the coming of better days.

Above all, the noble actions of the illustrious and beloved President of the United States, who, in most effective and courageous fashion, indicated to Nazi Germany what the American people and the American government think of its methods, has given us a new faith in the blessedness of democracy and in its ultimate triumph throughout the world.

In the heart of America we see the spark of Divinity which responds to the sufferings of all men, regardless of color, race, or faith. The heartening sympathy of America in this crisis has proven to us in clearest fashion that the rank and file of America understand the significance of the words: *the Fatherhood of God and the Brotherhood of Man!*.

As long as the Jewish people shall live—and we believe that means forever—so long shall we remember with loving gratitude and appreciation the role that America—has played and is playing in the great emergency that faces the Jew—and, may we add, that faces civilization itself!

—I. H. L.

TO JOHN HAYNES HOLMES— OUR BIRTHDAY FELICITATIONS

THE friends of Rev. John Haynes Holmes—and his friends include men and women of every faith—are planning a fitting celebration on November 29 to mark the 59th birthday anniversary of this distinguished preacher. Dr. Holmes has won countless friends in our community. He has been one of the very popular speakers at our Forum, and has appeared on our platform every year since the inception of the Forum. His voice

(Continued on page 20)

"JUST BETWEEN OURSELVES"

"ביננו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

THREE are many strange and almost unbelievable happenings in the religious life of our New York Jewish community. I am not interested at this time in discussing here the merits of the need of the observance of *kashrut*. I take it, however, that even those who do not believe in, and who do not follow the Jewish Dietary laws, would vehemently oppose a practice which is dishonest and which aims to fool people in the belief that the food which is offered them is *kosher*, when in truth it actually is not.

I refer specifically to a practice that is spreading fast and wide, of terming the food "American Kosher." This is the vogue particularly among a certain class of resort hotels, and among certain types of caterers who supply family gatherings. What is meant by this term is simply this: the meats served are *trefa*, the other dishes are *trefa*, but butter and cream are not served. The simple-minded guest, seeing that no butter accompanies the meat dishes, is led to believe that he is eating a kosher prepared meal. And if he does venture to inquire, he is informed that the food served is "American Kosher."

I have heard of all kinds of "kosher", but this brand is something new and novel in my experience.

I object to this term primarily because it is an insult to the word "American." That word to me and to every loyal Jew represents truth, honor, dignity. To make it stand for something that is misleading, dishonorable and unjust is reprehensible, and would I am confident, meet with whole-hearted revulsion on the part of every self-respecting Jew.

But this practice must be discouraged for many other reasons as well. Whether one wants to observe the laws of *kashrut* or not, is a matter that concerns the individual alone. But for one to deliberately mislead those who do believe in these laws, and who do want to observe them, goes to the essence of moral conduct. To make one eat *trefa* food in the belief that he is eating kosher is dishonest and unworthy of any man bearing the name Jew.

I fail to understand the motive that it may cost a host a little more to have the meal he orders kosher. But if the host finds that he cannot afford the expense let him not make the show and let him content himself with simpler entertainment. Or if he must have a more elaborate party or dinner let him reduce the other expenses, such as decorations, music or drinks. To save money through a dishonest practice, and thus lend oneself to an act that is deliberately misleading, is certainly unworthy of all who believe in ethical values.

There is yet another phase to the problem. I am thinking now not only of a function that is labelled "American kosher," but of one that is openly *trefa*. If I invite people as my guests, to rejoice with me at a *simcha* in my family life, it is my duty to look after the comfort of these guests. I should do nothing that is inhospitable, and that would make my guests uncomfortable.

And yet how often have I seen wedding dinners or other celebrations, where many of the invited guests had to sit through the entire dinner refusing nearly every dish that was served, simply because the host had not the courtesy or the good taste to think of their comfort, but followed only his own tastes and preferences. Such conduct reveals a lack of refinement, an uncouthness, on the part of the host which all the floral decorations and all the wines and liquors served in profusion cannot conceal.

If Emily Post knew Jewish social life as well as she knows the general social life, she would undoubtedly include a set of *kashrut Don't* in her rules of etiquette. We Jews have a word for our conception of etiquette—*Derech eretz*. Did the ancient Rabbis have some of these inconsiderate hosts in mind when they said: "If there is no *Torah*, no learning, you can't expect to find *Derech eretz*; and if there is no *Derech eretz*, don't expect to find *Torah*?"

WHY DOES HITLER HATE THE JEWS?

IT was in September 1932 when I had the rather doubtful pleasure of being faced by the hateful eyes of the Fuehrer-to-come. Few Jews have been in such direct contact with him as I have been. At that time he was a witness and I was counsel for the defendant in a law suit against an Aryan writer named Abel. This Abel had testified under oath in a previous suit that Hitler had received money from Mussolini; since Hitler denied this fact Mr. Abel was indicted for perjury.

In the course of this procedure Hitler attempted to shout vehemently, as he always did when accused of defamatory and low actions. When I started cross-examining him he became excited and confused, and was at a loss for answers. I could clearly see hate distorting his face, and finally he cried: "I refuse to give an answer to a Jew lawyer."

I then moved for his punishment for contempt of court, and the judge sentenced him to a fine of 1000 Reich marks.

At that time there were still judges in Germany.

At that time I asked myself as I have since: Why, after all, does Hitler hate the Jews?

Historians attempt to find the answer in his own life. It has been said that Hitler, as a youth, had some unpleasant experiences with a Jew which thereafter prejudiced him against the entire Jewish race. Yet there are no facts to substantiate such an origin of his anti-Semitism.

It is true from his twentieth to his twenty-second year Hitler lived in Vienna among what is called in German *lumpenproletariat*. At that time he made his living by shoveling snow in the winter and begging in summer; he ate his daily soup in the public kitchen and spent his nights in the shelter maintained by the twentieth borough in Brigittenau, where he constantly met the poorest of the poor Jews. He pretended to have learned during this time that it is possible to recognize Jews as Jews only by their noses. He held to this absurd theory even later when he met other Jews. He stressed the fact that the appearance of Jews differs from that of the German people.

By DR. KURT ROSENFELD
(Former Minister of Justice of Prussia)

The dominating party in Vienna then was the Christian Social, which fought both Jews and Socialists. Its leader was Mayor Karl Lueger, whom Hitler has praised as the "most outstanding mayor of all times." I remember this man very well. I heard his first speech when he began his duties as mayor. It was filled with blind hatred against socialists and Jews. Yet he fought rather religion than race. He even was on friendly terms with some Jews, and once declared when charged with this, "Whether somebody is a Jew or not is up to me."

In 1912 Hitler left Vienna for Munich. He said: "This melting-pot of races of which the capital consists filled me with utter disgust. I hated this mixture of Czechs, Poles, Hungarians, Ruthenians, Serbians, Croatians. Among all those people grew the eternal parasites of humanity, the Jews. Jews and Jews again. The capital seemed to me to be the incarnation of incest."

After the war ended, Hitler held the Jews responsible for Marxism, which he hates as deeply as he does the Jews themselves. Marx' doctrine is, according to him, a product of the Jewish race and its tool to conquer the world. Evidently he does not know that neither Hegel nor Feuerbach, whose philosophies decisively influenced Marx were not Jews; or that Marx' closest collaborator Engels, and Kautsky, who did more than anybody else to propagate Marxism, and Lenin, who further developed Marx' original ideas were all Gentiles. Hitler does not know that Marx considered assimilation of the Jews as the only solution of the Jewish question. He refuses to see what he does not wish to see. The Nazis never listen to objections at their meetings. They tolerate neither contradiction nor discussion. During the period of the Weimar Republic, when somebody attempted to raise a question at such a meeting he immediately found himself thrown out. The National Socialists knew very well that it would be easy to refute them if they permitted free discussion.

Hitler's strongest argument against the Jews always has been and still is that world Jewry is striving for world domination. He constantly talked himself and his followers into believing that world Jewry is plotting to subjugate the Gentile world. To prove this absurd theory he repeatedly refers to the notorious pamphlet "Die Weisen von Zion" (The wise men of Zion), which allegedly proves the plans for world domination. Everybody knows that this pamphlet is a forgery. Thus he applies his infamous principle that gross lying is the best means of winning people to one's side—if only the lies are repeated again and again. With the slogan: Deutscher Michel erwache! (German Michael wake up!) he keeps on repeating this slander.

But there were more concrete and effective arguments used by National Socialist agitation. After the war one economic crisis after the other shook the German people. Unemployment grew worse and worse. Millions of unemployed were condemned to idleness. To these millions Hitler pointed out the Jews who still had property and kept their positions. The unemployed Jews were not as noticeable as the well-to-do Jews. Thus it was rather easy to incite the lowest instincts of competition by drawing attention to those Jews who played an important part in the public, economic, financial, and commercial life of the country, as well as to those Jews who had distinguished themselves in the professions and arts. By demagogic means it was possible to promise liberation from unemployment by displacing or expelling a few thousand Jews. The Nazis are masters of propaganda and their demagogic method was all the more successful since there was no effective counter action on the part of the Jews. The majority of the German Jews were convinced that silence was the safest way to remain inconspicuous and so to escape persecution. Frequently one heard the opinion voiced (and unfortunately this opinion is still alive in other countries) that the anti-Semitic movement assumed political

importance only because of those Jews who *protested* against anti-Semitism or fought it.

It is always in periods of economic crisis that Jew baiting grows most successfully. The rise and fall of anti-Semitism correspond to the rise and fall of economy; with almost mathematical precision one can prove that economic depression always provokes a high tide of Jew baiting and that correspondingly, during periods of economic prosperity there is a low tide of anti-Semitism. The famous Court preacher, Stoecker, who was the anti-Semitic leader of the Wilhelminic Germany, exploited the temporary economic crisis for his actions, and the Baron von Schoenerer did the same in Austria. Their alternating successes reflect the changes of the economic life. Thus the Hitler anti-Semitism did not increase in a constant and uninterrupted manner, and it is not surprising to see that the first important rise of the Nazi movement took place during the period of the violent inflation of 1923. At this time Hitler tried his notorious "November Putsch." When the shadows of inflation began to vanish, the Hitler ghosts seemed to disappear. But when after 1928 the new crisis set in overwhelming the masses of the people, and particularly the workers, with a violence unheard of before—Hitler punctually stood "ante-portas."

It is true that economic crises do not offer the final explanation of anti-Semitism. Other countries too suffered serious economic difficulties without recourse to anti-Semitism. France, England, and America had considerable unemployment and remained free from this taint.

How then can the Jew hatred be explained? Besides the economic factor there must be considered an important psychological, one even could say, educational factor. England, France, and America are countries, in which political democracy is backed by a long and powerful tradition. This tradition started centuries ago, and those centuries gradually transformed their people. Germany on the other hand cannot refer to any tradition of freedom like the western democracies. She went through centuries of bondage and her leading thinkers again and again have branded her servile mentality. It was Goethe who complained that Germany's genius can be found only in libraries. Hoelderlin called the

Germans "barbarians" from the earliest beginnings. Nietzsche's violent accusations are well known. Absolutism and tyranny dominate German history. Freedom in Germany again and again rises like a blazing flame, but is quickly suppressed.

Almost never did the Nazi make an effort to show positively the actions or omissions of the Jews through which they allegedly had harmed the public or economic life of the German people. Never did they demonstrate in what respect Jews are parasites. If they did try to prove their absurd assertions, it would have been rather easy to refute their arguments by pointing to the great achievements of many Jews in various fields. When they make more concrete statements, as for instance, that Jews are criminals and murderers, a single volume of crime statistics is sufficient to unmask them as liars. Decades before Hitler came to power August Bebel, the great German labor leader, called anti-Semitism "Socialism for the blockheads." With this term he aimed exactly at that sort of socialization which actually was propagated by the Nazis, i.e. socialization by expropriation of Jews. It was only Jewish property that was the Nazi target. And they saw nothing objectionable in the operations of the non-Jewish capitalists. It is by these that Hitler was fostered, it is their money which filled the Nazi pockets in periods of low tide. And the Nazis showed, and still are showing, their gratitude by permitting these financial backers to ignore the alleged socialism of the Nazis and to exploit the workers.

Even before they came to power the National Socialists advocated the idea of totalitarianism. In his speech of June 12, 1933, Propaganda Minister Josef Goebbels formulated it in the following way: "One opinion, one party, one conviction. This will become the normal situation in Germany. It is only too obvious that the Nazis understood that the very existence of Jews in the Third Reich would mean a constant difficulty within such a state, all the more as numerous Jews had gained excellent reputations among their fellow citizens. Thus they had to aim at the destruction of the Jews.

What is surprising, is not German anti-Semitism but the fact that in spite of six years of hate campaigns

certain parts of the German masses have resisted anti-Semitism. This fact is proved by the behavior of the population during the last pogrom. There were non-Jewish people who had the courage to protest against the barbaric excesses. Aryan workers repeatedly approached American journalists and asked them to report the truth and to emphasize that no worker had taken part in this devastation. Aryans protested openly against Jew baiting though they knew well that their courage endangered their freedom and even their lives. Only those Nazis under the direct command of party officials destroyed Jewish property and injured the Jews. And those officials are responsible and will have to live up to their responsibility.

Hatred is not a creative force. Hatred only destroys but never builds up. This is sufficiently demonstrated by the last five years, and every day will make it more evident. To be sure there are certain eruptions of violence and of blind hatred in other countries too. Here in America for instance, we still find remnants of lynchings. However, democracy provides the means for removing such remnants that date from the dark ages of human barbarism. Democracy offers the possibility of restoring human honor after such excesses. It punishes the guilty ones and its principle of education aims at the taming of such animal instincts. In Germany the ring leaders of lynch justice are encouraged and glorified by the government.

Yet not for long. Hitler's days of hatred, will pass. And his time will be shorter the more clearly the world realizes that it must help the true and genuine Germany that now is groaning under the boots of SA and SS.

IMPORTED EPISODE

In the shadow of City Hall in New York an aged woman almost precipitated a riot by carrying on her back a sign attacking the Jews. Bearing the words, "Framed, convicted and paroled by Jews," the sign was torn off by infuriated bystanders before a policeman came to the woman's rescue.

For pasting on subway station pillars anti-Semitic caricatures of the Statue of Liberty, a New Yorker was recently sentenced in court to six months' imprisonment.

PHYLLIS BOTTOOME LOOKS INTO THE FUTURE*

By WILLIAM I. SIEGEL

To all those who have read Phyllis Bottome's "The Mortal Storm" her attitude towards Nazism and Fascism is of course, well known. She abhors both and considers them to be "states founded by criminals for frightened people." She is a democrat who recognizes the probably inherent limitations of democracy (as to so called efficiency and directness of method.) She is certainly a democrat who looks with clear eyes on the failures of democracy in practice and sees that although a true democracy is "a state founded by the people for the people" that aim, although far from impossible of realization, has actually been suffered to fail because of imperfection of method and approach. A condemnation of Fascism coming from her, therefore, has added value in that it is the verdict of a realist and not the wishful thinking of a sentimentalist.

Miss Bottome speaks by the book. She lived in Austria for nine years until *Anschluss*. She lived in Italy long enough to understand the psychology of the Italian people both before and after the advent of Mussolini. She lived in Germany under the old regime and under the new. Her summaries of values are the results of experiences, and her formulae come out of the laboratory of reaction to personally known events. Those who have spoken with her and who have listened to her inspired words have the feeling of history translated by emotion into truth.

One doesn't get from Miss Bottome an easy comfort. She knows the far-reaching extent of the sway which Nazism and Fascism hold over millions of people, not only in the sense of power over them, but in the fact of the people's allegiance to this "appalling crime which is going to be the very worst thing that has ever happened in history, if it doesn't destroy the human race altogether." For Miss Bottome sees the point that Nazism is strong not because of its own strength, but because of the weak-

**Impressions of Miss Phyllis Bottome's lecture delivered at the Brooklyn Jewish Center Forum on November 14th, 1938.*

nesses of democratic countries which are and inevitably must be opposed to Fascism. With penetrating insight she has said, "That the only thing which gave the Nazis any power at all was their peoples' fears." It was the surrender of responsibility by the natural opponents of Fascism and Nazism which built up and made formidable those essentially repugnant and weak aberrations from political normality. We may cry out against the perpetrators of crime in the name of power politics. We may be horrified by the internal examples of repressive egovernment. In the last analysis, however, we are subject to the reproach, "Physician, heal thyself!"

Miss Bottome has discussed one of the hopes of re-generation. This she finds in the women who live under Fascism and Nazism. Her hope is an elaboration of the old truism, that the hand which rocks the cradle rules the world. In the case of Italian women she is not as optimistic as she is when forecasting the role of women in Germany. It is interesting to note the differences in background and habit which compel her to this conclusion.

Italian women, according to Miss Bottome, live a life apart from their men except in those two periods of relationship in which men are their lovers or their sons. They have never, either before or since Fascism, had an opportunity for participation in public affairs or private business and they have not developed a sense of personal responsibility for public happenings. Changes in the relation of the State to those things which make up life outside of the home—to business, to politics, to the professions, have not affected them because they have never had a part in the management of those affairs.

Miss Bottome believes that because essentially the Italian women do not like men, their sole reaction to Mussolini is that they dislike him more than they dislike the average man. But that is as far as it goes. The Italian woman has no sense of personal deprivation by reason of the existence

of the Fascist regime and therefore, has nothing on which to base that deep resentment which is the forerunner of revolution, either physical or spiritual.

In the German women, however, Miss Bottome finds a completely different condition. The fifteen years or so of the Weimar Republic wrought a fundamental change in the life and at the same time, in the attitude of women in Germany. Formerly, and before the war, their destiny had been circumscribed by the spirit of the Kaiser's ultimatum: "*Kinder, kirche, und kuche*". To these homely ways the Kaiser relegated all of the women of Germany, not as an imperial *ukase* but as an expression of the place which women held in German society.

War is always a terrible price to pay for reform, but we do have to admit that reforms come out of war. So it was in the case of the German women. They who had always been inferiors to men and who had accepted their inferiority as an eternal dispensation, came out of the war with at least the hope of equality with men in economic, professional and social fields. The universities of Germany were opened to women and they availed themselves of the opportunity to become members of the medical, legal and other professions. They were found in business and in fact, they became a real factor in the life of Germany. Naturally women who were doing work which had always been the field for men demanded and began to receive an equality with men that was good not only for them, but for the men. (In the case of the German male, it was more than just good for him, it was a remarkable tonic!).

Hitler has changed all that and once again the emphasis on the place of women in German life relegates her to the status so pithily described by the Kaiser. Today the German woman is at least beginning to be even less a complement to the men of Germany than she was formerly. Now, a whole half of the population of the country cannot taste freedom and not feel

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WORLD OPINION

A SURVEY OF INTERNATIONAL PUBLICATIONS

A ZIONIST CONTROVERSY THAT INDICATES BRITISH OPINION

Two Letters Published in the English "The New Statesman and Nation"

I WANT to awaken Labour and Liberal opinion, which, generally speaking, is in the wrong about Palestine, as to what is happening. Here is an extract from a signed letter printed in the *Oxford Mail*, September 17th:

The English soldiers seemed to go quite mad when one of their fellows got killed the other day. They raided the two nearest villages (probably belonging to a quite strange tribe from the people who fired on them), took tanks and burnt or knocked down every house, and machine-gunned men, women and children into the hills. Naturally the Arabs are not fond of us.

That yarn may be bogus. But I have never before known a time when such a story could appear in print, without some M.P. or other public person asking if it were true.

I rarely find myself satisfied that one case is overwhelmingly right. I have not one flicker of doubt in this matter, however; and having seen my country make the most terrible blunder in all our history, for which payment is still to come, I want to do what I can to prevent another of almost similar magnitude. The Arabs are not people who have seeped into Palestine since the Balfour Declaration; they and their ancestors have lived there from time immemorial, and have seen their country given away over their heads, and the Nazi and subsequent persecutions in Europe have sent out a swirling river of misery which Liberal and Labour opinion seems to think can be crowded into the pint-pot of a country the size of East Anglia. There has been an intensification of immigration from events no fault of theirs. The war has become one without pity or mitigation, but it is fair to remember that it was preceded by years of peaceful representations and by several sterile commissions. The Jews have the press, and can ruin any paper or writer who takes up the Arab case. We read

now of 6,000 cables to Downing Street from New York, and 2,000 telegrams to our Embassy in Washington; and of a mandate (it is the only word) from leading American Christians (belonging to all the churches), reminding us that our "honor" requires the strict enforcement of the Balfour Declaration (which these people interpret as promising a Jewish State over an Arab procured minority) on pain of loss of American friendship, and alleges that Palestine was handed over to us as a sacred trust on behalf of Christianity.

But who are these American protesters? I doubt if they contain one American who knows the Arab world; the personnel of the great American University of Beirut are, to my knowledge, appalled at the magnitude of the blunder which we are making and are urged to continue making. Nor will the Jews among these American protesters pay the price of what they demand. It will be paid by helpless settlers in Esdraelon and the Shephelah. Ireland is not twenty years away from us, yet we are repeating that wretchedness. Only massacre and counter-massacre (at present styled "firmness") can force the Jewish State on the Arabs, and we should sicken before we were through (as we did in Ireland). No nation has the right to demand that we drive through such a course, and not all the churches in the world can make it out to be Christianity or "honour." We have kept, and at present intend to keep indefinitely, one country in our Empire without the beginnings of representative institutions, which are to be established only when we have completely overturned the racial balance. And this is a course which the Left support, and such papers as the *Manchester Guardian*. No wonder we cut little ice when we protest about Spain or Abyssinia! Desperation always puts up brutality as its answer to martial law. Anti-semitism, from which Asia has been honourably free on the whole, is now growing rapidly, not only in the Near East but also in India. Having thrown away every friend we had in Europe, we are now pressed to throw away our friendship with the Arab and Moslem worlds, and in a

cause which you cannot make out to be decent except on grounds of a promise which we had no right to make and which in any case is now grossly exaggerated. There is offered a way out, the Iraqi plan of stopping immigration while guaranteeing to the Jews now in Palestine their lives and possessions and political rights (as yet to be granted to both parties), things which can never be safe except by Arab friendship. There never was a time when we could less afford a policy which requires the constant activity of bombing planes and machine guns and gallows, and however great the economic achievements of Zionism I would rather die than be one of a community which could exist only at such a price inflicted on others. It is no solution for the wrongs the Jewish race is suffering, and that solution must be found in a land which has room. A Jewish State, even if you can establish it, has a fearful retribution awaiting it when this country finds itself at war, and Arab rebellion reawakens, as it certainly will, with the vigour of hope and with even sturdier and stronger pressure from the Arab world outside Palestine. If there is any folly greater than ours in this matter, it is that of Zionist extremists.

EDWARD THOMPSON

Oxford.

THE ANSWER BY ISRAEL COHEN

THE fallacy underlying the whole of Mr. Thompson's letter is the implication that the Arabs are in revolt against an attempt by the Mandatory Government to impose upon them a Jewish State in which they are the minority. Since the Technical Commission's report has not yet been issued and the Government's decision, even if already taken, is not yet known, it is surely futile, not to say mischievous, to attack a policy that does not exist. It is likewise unreasonable and unjust to condemn a distinguished group of American Christians who urge the strict observance of the Balfour Declaration, on the ground that they "interpret" this "as promising a Jewish State over an Arab pro-

cured minority," when there is not a word in the text of their cabled message that can possibly lend itself to such an interpretation. Mr. Thompson need not be so solicitous about the "helpless settlers in Esrdaelon and the Shephelah," for they demanded the practical realization of the Balfour Declaration long before their American sympathizers, and certainly more insistently.

Nor are these settlers really helpless, for they have bravely defended their lives and property; and even the Government has invoked the co-operation of Jewish special constables to guard its public buildings as well as roads, railways, and water supply. There would have been less need for so many British troops in Palestine if prompt and vigorous action had been taken in April, 1936, or if the authorities had immediately availed themselves of Jewish co-operation, which was repeatedly offered before partial use was made of it; and the unfortunate incident referred to by your correspondent would then have probably been avoided.

It is ridiculous for Mr. Thompson to say: "The Jews have the press, and can ruin any paper or writer who takes up the Arab case," for he must know that this is nonsense. The Arabs have no difficulty in putting forward their views, and have often expressed them in the *Manchester Guardian*, to which he particularly refers; on the other hand, there are certain papers that systematically refuse to publish anything in support of the Zionist case. But it is essential to keep to facts about the Arabs and not indulge in such reckless mis-statements as that "they and their ancestors have lived there from time immemorial, and have seen this country given away over their heads." The Arabs first invaded Palestine in the seventh century and were themselves conquered there in the eleventh century, since when they stagnated under the yoke of successive rulers until they were liberated by the Allied armies in the Great War. No land has been taken away from them, and the amount of land bought by the Jews under the Mandatory regime is not much larger than the area they had previously purchased under the Turks.

Mr. Thompson is equally at fault in saying: "We have kept, and at present intend to keep indefinitely, one country in our Empire without the beginnings of representative institutions, which are to be established only when

we have completely overturned the racial balance." Palestine is not a part of the British Empire but a mandated territory. Apart from such representative institutions as municipal councils, which the Arabs have had all along (with a Mayor of their own in the city of Jerusalem, which has a Jewish majority), they were offered a Legislative Council as far back as 1922, but refused it. They were again offered a Legislative Council at the end of 1933, and owing to serious dissension on the question among the Arab parties their leaders were invited the following spring to send a delegation to London to see the Colonial Secretary. But the ex-Mufti of Jerusalem, who was bitterly opposed to the Legislative Council because it would undermine his authority and expose his administration of trust funds, was resolved that no delegation should go. He gave the signal for the revolt in Jaffa, and the country has suffered from his sinister activity ever since.

It is all very well for Mr. Thompson to say that Palestine "is no solution for the wrongs the Jewish race is suffering, and that solution must be found in a land which has room." Can he name the land and can he guarantee that it would be available for a large Jewish settlement? The Evian Conference has taught us what we may expect of Governments that are profuse with sympathy. No land was offered and only driblets of immigration under rigid conditions will be allowed. That is why continued immigration into Palestine is now so vital for the Jewish people. The Arabs have increased and prospered since the end of the war as a result of Jewish colonising activity, and there is absolutely no reason why they should not continue to prosper with a continuance of Jewish immigration, for the Jews are anxious to co-operate with them actively in furthering the welfare of the country as soon as peace and order have been restored.

ISRAEL COHEN

WHAT SOME RHODESIANS THINK OF THE PLAN TO SET- TLE JEWS ON THEIR TERRITORY

From the "Bulawayo Chronicle"

ATTENTION was called in these columns a day or two ago to a proposal made by Count R. N. Cou-

denhove-Kalergi that Northern Rhodesia should be made available for Jewish settlement. That the idea has gone further than a proposal was disclosed by Sir Leopold Moore in a statement which he made when speaking at the opening of the Bindura Show. Sir Leopold said that the Imperial Government had designed a plan to settle in Northern Rhodesia five hundred families of Jewish refugees from Austria and Germany. "It won't strike you now as being very important," he said, "but if you think about it you will realize that 500 families in Northern Rhodesia would turn Northern Rhodesia into an annexe of Palestine."

We do not think Sir Leopold correctly forecasts the reaction of the people of this country to the proposal. They will immediately regard it as of outstanding—almost paramount—importance. There is not at the moment any need to go into the details of the matter, though these are of a primary importance. How could it be other than important to know the class and character of these refugees? To raise one point only: in the main, the Jews who have hitherto come to the Rhodesias have not ranked among the producers, but have favoured occupations outside the producing ones. Could Northern Rhodesia reasonably be expected to absorb several hundred people to-day who are not producers? If they are producers what arrangements are to be made for the disposal of what they produce?

THE ARAB VIEW

*From "As-Siraat al-Mustakim"
(Arab Nationalist), Jerusalem*

THERE has been a great deal in the press of late to the effect that British policy vis-à-vis Palestine is being dictated by World Jewry. What is the truth? How is it possible to believe that a great Imperial power with the resources of Great Britain, and which rules over large tracts of the earth's surface, would humble itself before a handful of Jews; and would be the willing servant of a few million sons of Zion? We do not believe that Great Britain would allow her might and strength to be used in the interests of these people. He would have to be clever indeed who would persuade Britain to take any line of action except in her own interests.

Where is this much vaunted power of world Jewry? It was amply proved

to the world by Hitler that it was built on foundations of deceit and questionable methods. Thus, we have a man like Dr. Weizmann uttering words to this effect to Great Britain:

"We shall remain in Palestine whether it is pleasing to you or not. You are able to accelerate or impede our progress at will. But you would be well advised to render us every assistance; otherwise our powers for construction could well be turned into powers of destruction, which would have disastrous results for the world. . . !"

The Jews, a self-confessed helpless and weak people, threaten the world with destruction! No one should have any fear of these people, particularly now that their weakness has been laid bare by a Hitler!

It is a fact which admits of no argument or contradiction that it is manifestly in the interests of Great Britain to dominate Jewish policy. It is because of this that she favours a kind of Anglo-Zionist policy in Palestine. She is bent on breaking the power—however illusory this might be—of the Jews as she has of other people who have stood in the way of her imperial ambitions.

Do not the Jews realize that the promise of the establishment of a National Home is rendering their existence in Europe untenable, quite apart from threatening them in Palestine itself? They can never recover their former position in Europe. They know well enough that they are in the hands of Great Britain and that this power is in a position to dictate to them as she has dictated to others.

Let the Jews do some heart-searching, and then they will be compelled to admit to themselves their great blunder. But they lack the courage to give voice to their thoughts, for by so doing they would lose the only sympathy left to them: that is, the sympathy of Great Britain.

Looking at the matter from another point, it would be well for all Arabs and Moslems to pay little heed to this mythical power of World Jewry. If the Arabs can convince Great Britain—and they are doing so—that her interests lie in the seeking of Arab friendship, even though the scales are weighed heavily against the Jews, then her policy will take a new turn in the direction of service towards the Arab and Islamic worlds.

THE THING THAT'S NAZI

*By Westbrook Pegler in the
"New York World-Telegram"*

It is no more possible to argue with the Nazi state of mind than with the germ of some foul disease. It must be considered as a Thing, no more capable of reason or decency than dirt. Civilized human beings find it offensive even as a topic of discussion, but must discuss it because it is there, swollen and horrible to sight, smell and intelligence, right outside the window of the homes of the human race and beginning to spread disease.

In this vein, and not as an appeal to the non-existing reason of the Thing, human beings must discuss its offensiveness and speculate on means of protecting themselves from its pervading stench and the dangers emanating from a rotting object in the street.

This Thing thinks that it is God and that all the creatures which crawl in it partake of godliness, while the members of the human race, being outside Nazidom, are vermin to be subdued, sickened and destroyed by the germs which it gives off. It has called this country a nation of gangsters and boasted of its discipline and then has ordered out mobs to murder, loot and burn, offering the excuse that the disciplined, non-gangster state was unable to control the rioters and maintain internal order. This country has had a few isolated, spontaneous mishaps of the same kind in Chicago, Springfield and Atlanta, but with the difference that the government in all such cases promptly leaped into the fight to quell the rioting and restore order.

This Nazi Thing for some time had been planning the final act in the debasement of the German nation, the reintroduction of human slavery in a country which once could make honest boast of its intelligence and civilization. The assassination of one of its agents by a young hero in Paris was not the cause but the pretext. If this had been an outburst of uncontrollable public indignation it would have happened three years ago, when another desperate victim of its tortures killed one of its agents in Switzerland. The indignation was well controlled that time, however, because the Nazi Thing was not yet ready to stage the act.

The Thing calls its victims all Communists in one breath and in the next speaks of them as greedy capitalists. It cries "Coward!" at an utterly desperate waif in the world who invited death to strike one blow, but sees bravery in the hounding and scourging of unarmed, helpless, hopeless, starving people by mobs operating without risk under the direction of its police and troops.

It cries "Gangsters!" at the American nation and pleads helplessness when mobs stone two cardinals in their homes, smash and loot and throw a priest out of a window to his death.

This Nazi Thing set adrift in a river a barge loaded with its victims and laughed uproariously as they were stoned from shore to shore, threatened with death by beating wherever they should land and with death by starvation and exposure if they didn't land. It has made human beings prowl in a field on all fours, like beasts, to cut the grass by nibbling it with their teeth and has found humor in that. It has torn families apart and stoned them away in all directions, never to be reunited or know a day's peace again in this world, and forbidden fathers even to beseech, much less to work, for food, warmth or medicine for their children.

This Thing has infected the Italian nation and has even exported its pestilence to this country through its Bunds, while from Germany it reviles the very people whom the Bunds are ordered to seduce. It has armed beyond any other power in the world and mobilized 1,500,000 men to crush an independent nation, but has denounced this country as a war-maker because the United States has decided to repair its defenses.

And yet, between the lines from Germany at the height of the terror, there were hidden away little hints that some of the German people still remain human beings. Some were arrested, the dispatches said, for daring to express pity for the victims and alarm for German civilization. A German woman was beaten up for a murmured objection. So there is ground for hoping that if the force were removed the decent element by example, influence and law would lead the race back to civilization and bury the Thing in shame.

A TALE THAT IS TRUE

By DR. SAMUEL NEWMAN

WHEN Nathan Hirshman arrived in New York City fifty-odd years ago, from the hamlet of K———, in Lithuania, his worldly possessions consisted of a young bride, surrounded by three small trunks, an emaciated and oddly clad sixteen months old son, and ninety rubles of silver. His spiritual endowment consisted of *Semicha* from the great Yeshivah of Slabotka and an inordinate pride in an ancestry dotted for centuries with the names of great rabbis known throughout the Diaspora.

After many, but futile, attempts to accommodate himself to the life of a teacher, pushcart peddler, and tailor in New York, he was attracted to a southern town which was making its first step as a future great tobacco market. In his own home, the task of earning a living was not difficult; he was even blessed with a faint measure of prosperity. A handful of cheap goods could readily be secured from Baltimore with little cash and much credit and sold to Negro workers in the rapidly expanding tobacco warehouses.

In his spare time, Nathan shouldered the responsibilities of spiritual leadership of the slowly growing and scattered Jewish communities in the tobacco belt. To transmit his Jewish heritage to his beloved and only son was not an easy task in a southern community on the periphery of the currents of Jewish life in America. On his frequent trips to Baltimore, he would take the youngster along and visit with him the Synagogues so that the boy might imbibe Jewish atmosphere.

Some of the millions of the tobacco barons found their way to educational institutions in the South. Trinity College became the beneficiary of the largesse of a great tobacco manufacturer. It reflected the liberal spirit of the industrial New South. Nathan Hirshman's son was attracted to Trinity College. A perverse fate decreed that Nathan Hirshman's son should become loosened from his Jewish moorings. Brilliant achievements in many fields of college activity opened for Hirshman's son wide social vistas. His visits to his parents became rare.

America entered the World War. Nathan's son volunteered, but not under the name of Hirshman . . . In Beileau Wood, he won a commission and a citation for extraordinary bravery. After the Armistice, he returned to the Southland with a ripened experience and soon found his way to the forefront of southern journalism.

Life was slowly ebbing away from Nathan Hirshman. During his last illness, news came that his son, now a famous editor in the South, was joined in marriage to the fashionable Episcopal church of a large southern seaport town. His mother, Beile, was stooped over her thick prayer book, which she treasured as her husband's wedding gift to her, drenching its yellowed leaves with her tears. Nathan's eyes wandered about his room, finally resting on the beautiful old Menorah in a corner, a wedding gift from an uncle, a rabbi in London. Barely above a whisper, he muttered in endless refrain:

"God has given, God has taken. God has given, God has taken. God has given, God has taken . . ."

To Nathan Hirshman and his wife, Beile, their son was dead.

The depression prostrated the South. King Cotton and the precious weed, Tobacco, no longer assured affluence to their possessors. Nathan Hirshman left Beile only a mortgaged home, from which she soon became dispossessed. Could she have turned for help to a son whose memory left her heart a bleeding scar, and on whose birthday she lighted a "Yahrzeit" light in the memory of a dead loved one? Beile tasted the bitter bread of relief. Old age dimmed her vision. Alone in pining lonesomeness, thrice daily she fingers the yellowed leaves of her thick prayer book, her wedding gift from her dead husband, Nathan Hirshman.

ITALIAN AMBITION AND PALESTINE

IN Sir Norman Angell's new and important book, *Peace With the Dictators?* there are references to the future of the Mediterranean which are of particular interest to those concerned with the future of Palestine.

Sir Norman quotes an "educated, travelled, and sincere" Italian Fascist, who says that the Italians are an emigrating people and that the French are not. France is under-populated. "A million Italian people have gone there." Italy wants colonies; France does not. And the Fascist spokesman goes on:

"We mean, of course, that Abyssinia will not pay dividends for a long time; that a great deal of pacification and organization lies before us. But in Tunis, in Algeria, in Morocco, in other territories, the dividends are ready to be paid if more sensible political arrangements could be made."

Here, then, is the frank admission that Fascist ambition is to acquire the control of the entire southern shore

of the Mediterranean, and this can obviously only be secured by a victorious war against France.

After such a war Italy and her allies could dictate to Great Britain in the Mediterranean, or the Suez Canal, on the road to the Antipodes and India, and ultimately in the Channel.

Italy, Sir Norman Angell says, has had immense success in the preliminaries of empire building. "Can we expect that she will stop at the beginning? Why should she?"

These reflections suggest that the British-Italian agreement can have little permanent value. And what of Palestine if this possible Italian expansion occurs? That it is a possibility emphasizes the enormous importance to the British Empire of rapid Palestinian development. Palestine, with a large, virile and loyal population, might contribute substantially towards saving the Empire.

—From *Palestine*

THE thickets and shrubbery were pierced by golden beams; They gamboled on meadow grasses, illuminated a bird in flight, Then noiselessly fell on the axes imbedded in the tree-trunks, And made the steel to glisten. From the Mediterranean Sea Blew vigorous winds, disturbing leafy sanctuaries; The golden beams were startled, and fled to crannies and cracks; A shadow fell on the saw which lay at Reb Pinchas' feet; , The leaves rustled loudly and murmured; fragrances, poignant and sweet, Were wafted from distant groves, as if on the wings of the wind.

His nostrils dilated, Naphtali breathed a long, deep breath, "O, would I were now in pardess!" he sighed. "I'd quench my thirst With a dozen fruits—ah, that were incomparable delight!" . . . Reb Pinchas laughed, and wiped the sweat from his moistened brow, He dipped his bread in milk, and chewed it bit by bit, Then said abruptly: "O, Naphtali, do not blaspheme, What abundant favors the blessed Creator has granted us: Had he given us toil in field, not in shaded wods—'twould suffice! Had he given us toil in wood, but stilled the breeze—'twould suffice! But now that Hedera's forest protects us by its shade, And a cooling wind refreshes, then how much more indeed, Should we give thanks and praise." . . . But before Reb Pinchas ended, The company-jester Naphtali, brusquely interrupted, His dark, black locks were unkempt; in his eyes shone a kindly gleam; His shoulders were wide and sturdy . . . And these were Naphtali's words . . . "Had we but been favored, also, with, bowls of milk—'twould suffice!" (These words were a hint to Reb Pinchas) "Had we but water here 'Twould suffice! 'Twould suffice, Reb Pinchas! But now that we have no milk And even water, alas, is lacking, then how much more Should we whip our tiny Reb Berel with lashes forty and one! It's almost an hour he's been gone to fetch the water we crave And disappeared with his donkey—such a pleasant and beloved pair!"

The company gaily laughed as they, in a circle reclining, Partook of their morning fare: green olives, eggs and cheese; Reb Pinchas joined in the laughter, as the strands of his graying beard, Were stirred by the passing breeze; his eyes lighted up with joy . . . For Berel's soul was bound to the donkey in bonds of love, He watched o'er it as o'er the apple of his eye, And endlessly worked and toiled for it, and frequently, Was he the victim of jest because of this wondrous love. The Donian showed his displeasure (he came from the banks of the Don, And strong was the youth and proud, for he was a warrior once Who wished to bring redemption to Cossack race enslaved, But with sudden change of heart had gone up to Palestine, Yet the love of oratory lived within him still, He rejoiced to scent discussion like war-horse scenting the fight) . "Take not in vain," he zealously said, "the name of Berel Or that of his donkey; indeed, it's beyond your power to grasp This love, for behold, it's a mute expression, holy and deep Of the many mighty longings crushed for centuries. Of the strong though hidden longings for One from whom we're strayed . . . For Nature . . . In Berel's frail body glows a burning flame A mighty love for creation, for our miraculous world, And this love overflows from his heart like the waters of brooks in spring, Pours out on all roundabout and even on donkeys like you . . ." The Donian spoke with emotion; Naphtali heard his shame, Accepted with love the rebuke, and humbly bowed his head, And thus he replied to the Donian: "Comrade, happy are you, You've found the soul's hidden springs, its secrets you've ferreted out, And in truth by your soul, O Donian, it's fitting and proper that you Should marry that pedigreed one, the donkey of tiny Reb Berel, And I am at your service, and ready to be your best man . . ." The company as one man uplifted its voice and laughed; An exultant bird screamed shrilly, flew higher ever higher;

IN THE FOREST OF HEDERA

By DAVID SHIMONOVITZ

(Translated by Mordechai Shlomo)

THE author of "In The Forest of Hedera", David Shimonovitz, is one of the foremost figures in current Hebrew literature. His Palestinian poetry is unexcelled. No one has better caught the spirit of the Jewish pioneer and the Palestinian natural environment than Shimonovitz.

The poet was born in Bobrosk, Russia in 1886. He came to Palestine in 1909, where he worked the fields and orchards of the colonies. Child of the North, he yearned for his native country, impressed though he was by the pioneering achievements of the colonists. He returned to Russia, where he devoted himself to Hebrew literature, as poet and editor. In 1921 he returned to Palestine, and now lives in Tel Aviv, where he is engaged as instructor of Hebrew Literature in the famous Herzlia Gymnasium.

Shimonovitz' poetic output has been quite extensive. His better-known poems dealing with Palestine have been collected under the title "Idyls." These poems, composed in unrhymed meter, are semi-narrative in content and deal wth life and nature in Palestine. The idyllic form, describing the life of simple rural people in simple manner, was popularized in Hebrew literature by Tchernichovsky.

Some of the most popular of the idylls by Shimonovitz are: *Baderech* ("On the Road"), telling of a group of immigrants as they approach Palestine; *Yardenet*, a love poem which has been compared in beauty to the Song of Songs; *Yovel Haeglonim* ("The Jubilee of the Wagon Drivers"), which gives an excellent cross-section of life in a Jewish colony; *Agodot Zefat* ("Legends of Safed"), exquisite portrayals of the pious Kabalists of Safed.

In the poem "In the Forest of Hedera" Shimonovitz has succeeded in catching the spirit of Palestine, the spirit of work, of creation, of sacrifice and of courage in the face of hardship. The translation retains the original meter, unrhymed sextameter.

Hedera is a flourishing colony between Haifa and Tel-Aviv. It is at

REST OF RA

NOVITZ

(i H. Lewittes)



David Shimonovitz

the beginning of the Shomron, and is not far from Zichron Yaakov. The name is pronounced with the accent on the second syllable.

A fierce battle against malaria was staged at the inception of the colony.

Explanatory Notes

¹A paraphrase of the familiar passage in the Passover Haggada.

²Isaiah xxi, 13.

³Ben-Arzi, "Son of my country," is a description of A. D. Gordon, prophet of the religion of labor, who toiled in his latter days to help make Palestine habitable. He is buried in the colony of Dogania.

⁴Bat Shloma is a picturesque village near Zichron.

⁵The swamps of Hedera are inhabited by a form of wild buffalo.

⁶"Kolel"—name given to the organization which administer the funds for those pious Jews in Palestine who are supported by charity.

⁷The prayer which is recited between noon and twilight.

⁸For the story of how the Gibeonites were made 'hewers of wood' see Joshua, Chapter IX.

The golden beams descended through thickets and shrubbery, The forest stood silent . . . but quietly from distant swamp There floated a plaintive tune: "In Arabian wood shall ye lodge,"² Nought else—but these few words were carried across the swamp, And this the whole refrain, repeated a hundred times, But each new time one felt new pain and new hope in the words: The tragic blackness of exile, and the quietness of hope . . . Reb Pinchas lowered his head, his face became drawn as he listened And Naphtali hearkened intently . . . Ben-Arzi³ sang in the swamps . . . The company was silenced: so odd was the man and so strange, At dawn, at dawn he arose and toward the forest turned Where dwelt the yellow death . . . At dawn, at dawn, he arose And planted trees in the swamp to drive from its bounds dread death, To make an abode for life . . . The hewers arose from the ground, And grasped their tools in their hands: their axes, and ropes and saws, As the forest was filled with singing, the song of strength and toil; The cross-beams began to whiten, the steel of the hatches to glow, The saws ground joyously—then tramping and braying were heard, Reb Berele came hopping; before him his donkey trotted With a jingling water-tin.

II

REB BEREL reclined and smiled as he watched the mounting clouds, To him it seemed as if higher and higher ascended the clouds, They appeared to grow bluer and finer, until soon the eye could perceive The highest welkin, through rifts in the canopy of leaves . . . These few days past he'd been ill, hence burdened with labors light, He would fetch the water from springs or cook the porridge at dusk To appease the famished company . . . But now he was free To lie flat on is back in the shade of thick eucalyptus trees: He recalled how he hiked on the Sabbath to Zichron Yaakov: The spring new moon had been blessed, the Passover feast was nigh, Since morning the sun beat down, and the cattle herd in the swamp Half-emerged from the mire, and basked themselves in the warmth of the sun, As they shook their heavy heads, and inhaled the pure spring air, While unswervingly rose the mists from the pestilential pools; The clouds turned blue that enveloped the Shomron mountain tops; With sprightly mincing feet walked the girls in Zichron's streets, In their braids anemones fiery, while their eyes sparkled brightly and glimmered;

They were clothed in embroidered linen, their raiment, transparent and white . . .

Spring's harbinger's were here; and the youthful pedagogues Who slowly trod at night beside pretty sun-tanned maids, Pedagogic difficulties unwittingly forgot,

As they dreamed with those they escorted of a hike to Jericho's plains . . .

On Bat Shloma's⁴ winding hills weird cries had frightened the herds, And once more the shepherds related that a "Debah" was seen on the mount That wandered from hill to hill and fearfully laughed and cried . . . Spring's harbingers were here; the waters had not yet dried

From ravines of the glens and glades; the valley streams still flowed With a joyful roaring shout . . . And Berel recalled and smiled:

He was walking by Shomron's mounts, and sorrow sucked at his heart, His strength and life-flame had been dimmed because of his people's sad lot. Of a sudden the stream was before him. It followed a sinuous course,

It wound its way amidst the cliffs, joyed to greet the rocks in its path, Its foamy locks were youthful and pure, 'twas all spring joy . . .

He quickly removed his shoes and crossed the stream on foot, Its cool waves caressed his flesh, the hum penetrated his soul, 'Twas pure delight to his heart; he forgot his people's sad lot, He was passing the Jordan at Gilgal . . .

But Berel was abruptly aroused For his donkey loudly brayed with a cry that pierced the ears, As he chewed on the grass, his teeth still audibly chattering . . . The sun stood high in the midst of the distant azure skies,

(Continued on page 20)

THE TORMENTED JEWISH LIFE OF BENJAMIN DISRAELI

III. ZIONISM BEFORE THE WORD WAS KNOWN

By MARK SOLITERMAN

In *Coningsby*, Disraeli outlines the fate of the Spanish Jews and shows the effect of their banishment upon Spain. He is aware of the fact that "the annals of no race in any age can detail a history of such strange vicissitudes, or one rife with more touching and romantic incident." In exposing the causes of persecution he is free from that empty verbiage which at its best is ignorance, and in reality is devised to hide the true causes. He calls the anti-Jewish decrees of the Councils of Toledo decrees "worthy of the barbarians who promulgated them". They were caused by greed—"the jealousy of the Goths of the prosperous Jewish cultivators of the soil", and the expulsion was brought about to enrich the treasury through Jewish money.

Is it then astonishing that the Jews looked upon the Arabs as their liberators? And when "the children of Ishmael rewarded the children of Israel with equal rights and privileges it became difficult to distinguish "the follower of Moses from the votary of Mohamet". They rivalled each other in all fields of cultural activity and produced an halcyon period of culture that flourished and "preserved for Europe arts and letters when Christendom was plunged in darkness".

The effect of the banishment of six hundred thousand of the most industrious, the most intelligent and the most enlightened of Spanish subjects, was the ruination of Spain.

"It is a calamity", says Disraeli, "that the scattered nation still ranks with the desolation of Nebuchadnezzar and Titus. Who after this should say that the Jews are by nature a sordid people? But the Spanish Goth, then so cruel and so haughty, where is he? A despised suppliant of the very race which he banished for some miserable portion of the treasure which their habits of industry have again accumulated. . . . "Where is Spain? Its fall, its unparalleled and its irremediable fall, is mainly to be attributed to the expulsion . . ." The Jews, he goes on, possess capital qualities for citizenship—industry, temperance, energy, alertness of mind. They are a race essentially monarchical, deeply religious and

shrinking from conversion as from a calamity". They are essentially Tories, yet they are driven into the "latitudinarian movements", risking life and property, "rather than lamely continue under a system which seeks to degrade them". Thinking of the representatives of Oxford who opposed the removal of the Jewish disabilities on religious grounds, Disraeli's character Sidonia, exclaims indignantly: "Do you think that the quiet humdrum persecution of a decorous representative of an English university can crush those who have successfully baffled the Pharaohs, Nebuchadnezzar, Rome and the feudal ages"?

These views Disraeli expands in his "Life of Lord Bentinck." Rejecting the dogmatic justification of persecution he calls the attention of statesmen to the fact that the persecution of Jews is injurious to Europe. A conservative people, skillful in accumulating of property, is driven to revolt against a "tyranny which they cannot endure". This adds to Europe's restiveness. Statesmen should realize that it is "impossible to destroy the Jews, in spite of all attempts of extirpation. . . . Expatriation, exile, captivity, confiscation, torture on the most ingenious, and massacre on the most extensive scale, a curious system of degrading customs and debasing laws which would have broken the heart of any people, have been tried in vain". Another factor in the Jews' survival, as Disraeli states is that he is "sustained by a sublime religion." No matter what one thinks of the "lowest Jews," he is rarely demoralized. Beneath his own roof his heart opens to the influence of his beautiful traditions. A man, however fallen, who loves his home is not wholly lost. "The trumpet of Sinai still sounds in the Hebrew ear, and the Jew is never seen upon the scaffold, unless it be at an *auto da fe'*".

He pleads justice to the Jews and, considering what they have done for civilization, and what they may do in the future, he affirms: "we hold that instead of being an object of aversion, they should deserve all that honor and

favor from the northern and western races which, in civilized and refined nations, should be the lot of those who charm the public taste and elevate the public feeling. We hesitate not to say that there is no race at this present . . . that so much delights and fascinates, and elevates and ennobles Europe, as the Jewish . . . "No existing race is so much entitled to the esteem and gratitude of society as the Hebrew."

* * *

Disraeli's visit to the Holy Land, and especially to Jerusalem produced upon him an indelible impression. In retrospect, these impressions became intensely spiritual and romantic. His feelings are better discussed in *Tancred* than in *Alroy*. As he advanced in age, Palestine and Jerusalem appeared to him in greater glory.

The early editions of *Alroy* are prefaced by the following prologue:

"And where art thou,
My Country? On the voiceless
shore,
The heroic lay is silent now;
The heroic bosom beats no more,
And must thy lyre, so long divine
Degenerate into hands like mine"!

In many of his later works Disraeli drops remarks about Palestine, but in *Tancred* his descriptions of Palestine and Jerusalem are powerful. There he rises to the sublime levels of genuine poetic emotion and lyricism.

He considers those who are not impressed by Jerusalem as perfect barbarians.

In the descriptions of Jerusalem Disraeli's feelings and thoughts are blended into one spiritual emotion: his thoughts are matured by long meditations over the destinies of his race; his emotions are inspired by the past glories of the Jew, and by the unrelenting tribulations imposed upon him.

"The view of Jerusalem," he writes in *Lothair*, "never becomes familiar, for its associations are transcendent, so various, so inexhaustable, that the mind can never anticipate its course of thought and feelings. . . ."

Looking from the Mount Olivet at
(Continued on page 21)

JEWISH NEWS IN REVIEW

THE sickening, diabolical campaign against the Jews renewed by the Nazi government during the past few weeks has shocked beyond measure the conscience of the civilized world. Nations hitherto disposed to treat with Hitler or adopt a conciliatory attitude toward his policies have recoiled in horror and have unmistakably expressed their moral indignation at the conduct of his government. President Roosevelt, to whom the barbarous acts of the Nazi government were "unbelievable", has caused our ambassador to Germany to be recalled for "report and consultation" and the temporary passports of German visitors to this country to be extended an additional six months.

Gentiles everywhere have generously and fervently denounced the Nazi practices and policies and have pleaded for relief to the Jews. On November 20th, churches throughout the nation offered special prayers in behalf of persecuted Jewry. William Green, President of the American Federation of Labor, has urged a complete boycott of German goods. In every quarter, thought is being given as to what practical aid may be afforded the Jews of Germany and plans are being considered for their settlements in other lands. At the moment, it behooves every Jew fortunate enough to be beyond the reach of the persecutors of his brethren abroad to dedicate his energies to alleviate the distress of his oppressed fellow-Jews. He should unremittingly combine with those liberal and democratic forces which work and strive for the abolition of the conditions that make possible a regime built and thriving on inhumanity, discrimination and terror.

* * *

A survey of public opinion conducted by the magazine *Fortune* indicates that 32.5 per cent of the American people believe there is a growing hostility toward the Jews in this country, while 52.5 per cent believe there is very little anti-Semitism here. About 15 per cent of the persons polled had no opinion either way. Some of the other data of the survey showed that executives and students, who are close to evidence of discrimination, accounted for the belief that anti-Semitism is growing; that anti-Semitism is more

prevalent in larger communities; that in a large city the Gentile is more conscious of anti-Semitism than is the Jew; that the Jews are hardly more worried about their own standing than are Gentiles. *Fortune* expressed the opinion that if "nearly a third of the people acknowledged that they sense a thing so subtle and so underground as a change in attitude, Jewry may well find cause for alarm."

* * *

Nazi doctrines and policies are already strongly influencing the government in Czechoslovakia. The government has shown a tendency to accept anti-Semitic proposals. Jewish refugees have been forced back to Germany and the deportation of thousands of others is being considered. Making the Jews scapegoats for the disaster recently visited on that country, political parties and influential papers are advocating the restriction of Jewish participation in business, the professions and the arts. The Minister of Schools has declared that Jews who arrived in Czechoslovakia after 1914 should return to their land of origin. In Slovakia, which is now autonomous, the 130,000 Jewish inhabitants are in a perilous state. Jews who had transferred their homes and businesses from Sudetenland to Slovakia in the hope that they might live afresh there have been grievously disappointed. This region has declared it would rather be backward economically and culturally than be developed by Jews. Anti-Jewish demonstrations have occurred there, with violence to Jews and destruction of their property.

* * *

A former leader of the Fascist movement in England, who quit it after being convinced that Facism was unsound and that the "Jewish question" was "largely the figment of twisted minds," has given valuable advice on how to combat the growth of anti-Semitic organizations. Such organizations thrive on propaganda, and, in the absence of counter-propaganda, fill the unthinking or uninformed mind with prejudice against the Jew. "The danger," he says, "is that young men and women who enter the Fascist movement, however small they may be,

are constantly in contact with anti-Jewish sentiments. The vast majority that join feel neither one way nor the other in regard to the Jews; but sooner or later the constantly hammered statements of their leaders are taken without question and an anti-Semitic philosophy is developed. So long as they remain in the Fascist ranks it stays. As soon as they leave it and think for themselves it vanishes. If anti-Fascists can keep just in front of the Fascists in the propapanda race, the anti-Jewish complex of the majority of Fascists will vanish."

* * *

At the recent session in New York of the American Jewish Congress, the delegates, 400 of whom had been chosen by direct popular vote last June and 150 of whom represented 26 leading national organizations, unanimously resolved "to fight without relenting against enforced emigration" and not to permit the abandonment of

IN THE RIGHT DIRECTION

In "an attempt to find some common and enduring elements in both Judaism and Christianity" and "to explore the bases for mutual appreciation and co-operation among the constructive religious forces," Brown University is offering a course in "Christianity and Judaism." Said to be the first of its kind to be given at an American university, the course will be conducted jointly by Bishop Granville Gaylord Bennett, of the Episcopal Diocese of Rhode Island, and Rabbi Israel M. Goldman, of Providence.

the Jewish position in Palestine. Dr. Nahum Goldmann, chairman of the Administrative Committee of the World Jewish Congress, declared that present-day anti-Semitism has acquired a new significance, being "one of the most important instruments of international politics." "Measured by the tragedy of our predicament and the fundamental threat to our existence," he said, "our so-called Jewish politics

and philanthropy are less than nothing." Dr. Goldmann declared that "The decisive duty of Jewish leadership is first to return the spirit of battle to the despairing Jewish people; second, to organize for self-defence, physically, economically, politically; third, to ally ourselves with the liberal democratic and progressive forces."

* * *

The 21st anniversary of the promulgation of the Balfour Declaration was celebrated on November 2nd by numerous mass meetings throughout this country. These meetings, at which the achievements of the Jews in Palestine during the past 20 years were recounted, were intended to express the hope that Jewish immigration in Palestine would be permitted to the full by the British government. In Carnegie Hall, Dr. Solomon Goldman, president of the Zionist Organization of America, declared that Jews and Arabs could develop Palestine together "if the terrorist element exploited by foreign governments were eliminated by a strong policy on the part of Great Britain." Prof. Albert Einstein, in a message to one of the meetings, stated that the Jews did not appeal to force or ask England to "compel with the sword what it promised us." He said that England "dare not permit a minority to impose its will through terror and violence upon the majority of Arabs and Jews" but was expected to reach a peaceable solution through the establishment of security. "Only friendly understanding," he continued, "which is approved by both peoples, can lead to a permanent solution."

* * *

In accordance with the recommendation of the Woodhead Royal Commission, which had investigated the question of the feasibility of the plan for the partition of Palestine, the British government has decided to abandon such plan. The government will attempt, instead, to work out an amicable settlement between the Jews and Arabs. To that end it will in the near future call a conference in London to be attended by both sides, including Arabs from states adjacent to Palestine. The government reserved the right to exclude from the conference those leaders who were responsible for the campaign of assassination and violence.

* * *

The British government has requested the Permanent Mandates Commission to consider anew the power of Great Britain artificially to restrict Jewish immigration into Palestine. Its purpose seems to be to obtain legal sanction for the continuation of its policy to limit such immigration.

* * *

Under the auspices of the Hebrew Writers' Association of Palestine and the Hebrew Cultural Organization of the World, a campaign will soon be instituted to develop in American Jewry an active interest in Hebrew literature and culture. It is intended

THE FLOW OF BLOOD IN PALESTINE

During the past four months 1,357 persons were killed and wounded as a result of Arab terrorism in Palestine. Of the number killed 219 were Jews and 42 Britons. Among the wounded were 454 Jews and 138 Britons.

that the use of Hebrew as a practical language become more prevalent outside of Palestine. An impetus to this project will be given by the congress of Hebrew writers from all parts of the world which will meet at the New York World's Fair. This movement should prove beneficial to Hebrew teachers everywhere. At the first convention in New York of a Hebrew teachers' union, where a permanent National Federation of Hebrew Teachers Unions was organized, the unemployment situation of such teachers was said to be "critical." The Federation demanded that no new students be admitted to training schools for Hebrew teachers for two years.

* * *

To make it easy for immigrants in Palestine to understand the Hebrew press, *Haaretz*, a Hebrew daily, has published a handy Hebrew-German dictionary containing 2,000 words and phrases used by the newspapers.

* * *

Hebrew secondary schools in Palestine have rejected grants from the Italian government for teaching the Italian language.

* * *

Arabs have appealed to Hitler to intervene on their behalf in Palestine. The Nazi press, in referring to the

Arab rebels as the champions of freedom, has advised the British government to yield to the demands of the Arabs and stop Jewish immigration into Palestine.

* * *

Arab terrorists in Palestine never interfere with or injure automobiles bearing the swastika symbol. However, because they seize any weapons which Arab police carry, the latter are forbidden to possess arms.

* * *

Not all Arab leaders support the campaign of violence and destruction pursued in Palestine by Arab terrorists. The Mufti of Jerusalem, who fled the country months ago, has been accused by responsible Arab leaders as having instigated the Arab revolt for his own selfish ends. Anarchy, they have charged, has resulted from his methods of terrorizing reasonable Arab leaders.

* * *

Intensive anti-Jewish activities are being pursued in Egypt by Nazi agents. Propaganda is being widely disseminated for the purpose of conjuring up a "Jewish problem." Translations of "Mein Kampf" are being sold in cheap editions, with careful deletion, however, of Hitler's contemptuous descriptions of the Egyptians as "stuffed Orientals" and "pretentious babblers without any real foundation." The Nazis also conveniently refrain from advertising to the fact that their leaders have assigned to Egyptians the fourteenth place in the racial scale of human values.

* * *

In Jerusalem, the vacant residence of the decamped Grand Mufti is being protected by Jewish policemen. In this city, the Mayor has assigned Jewish police to guard the German consulate. Inveighing against this action of the Mayor, the *Angriff*, official Nazi organ, has declared that such a guard "shows a gross lack of taste and is likewise a gross lie. If a guard in New York is to have any meaning at all, it should be exercised against Jews, not by them."

* * *

The German World War Veterans, at its annual convention in Jersey City, removed the "Bund" from its by-laws. The Commander of the organization, Frank Samuels, said that most of the members were American citizens and that the organization had "nothing to do with foreign movements."

BROOKLYN JEWISH CENTER ACTIVITIES

RABBI LEVINTHAL TO PREACH ON NAZI TERROR THIS FRIDAY NIGHT

This Friday evening, November 25th, at our late services which begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject, "What Nazi Germany Reveals to the World." This sermon will deal with the deeper aspects of the entire German situation in relation to the future of world civilization.

Rev. Kantor will lead in the congregational singing; you and your friends are cordially invited to attend.

ILLUSTRATED LECTURE BY PROF. HENRY WADSWORTH LONGFELLOW DANA NOV. 28th

"Jewish Contribution to World Drama" will be the subject of an address to be delivered at the next Forum meeting on Monday evening, November 28th, at 8:15 o'clock by Prof. Henry W. Longfellow Dana, well known authority on the theatre. The lecture will be illustrated with slides.

Prof. Dana is the grandson of the American poet, Henry Wadsworth Longfellow. After receiving his degree of Doctor of Philosophy at Harvard University, Prof. Dana taught for two years at the University of Paris, was a Professor of Comparative Literature at Columbia University, and was one of the organizers and lecturers at the Cambridge School of the Drama. He has lectured at Harvard, Yale, Dartmouth, Wellesley, Vassar, Bryn Mawr, and other schools and colleges. He has made a special study of the theatre in America, Europe, and the Soviet Union.

Admission to the lecture will be free to members upon presentation of their 1938 membership cards. There will be a charge of 25c to all others.

COURSE LECTURES

The Forum and Education Committee in cooperation with the W. P. A. Adult Education Project of the New York Board of Education has arranged two lecture courses in the Center building. A class in "Psychology of

Personality Adjustment" is held each Tuesday evening at 8:30 o'clock, and is conducted by Mr. Litwin. Mr. Kaplan is the instructor of the class in Contemporary English Literature which meets on Wednesday evenings.

A class in Mental Hygiene and everyday problems, is being formed which will meet every Monday afternoon at 3 o'clock under supervision of Dr. Andrew Albanese.

INITIATION SERVICE OF NEW HEBREW SCHOOL PUPILS THIS SATURDAY MORNING

The annual initiation service of our new Hebrew School pupils will be held at the services in the Synagogue this Saturday morning, November 26, at 10:30 o'clock sharp.

Rabbi Levinthal will address the congregation on the significance of the event and the new pupils will participate in the special initiation service

INSTITUTE OF JEWISH STUDIES FOR ADULTS HAS LARGE STUDENT BODY

Our members will be gratified to learn that this year's student body of the Institute of Jewish Studies for Adults has grown to very large proportions. Many of the classes are already filled and no new students are admitted. In some of the courses, however, new students may still be enrolled.

VOLUNTEERS WANTED FOR "HOME TALENT NIGHT"

In connection with the next membership social meeting scheduled for Tuesday evening, December 20th, the Social and Entertainment Committee is arranging a program of entertainment consisting of "Home Talent" to include singing, dancing and instrumental numbers. The committee invites all members of the Center who may wish to participate in the program of entertainment to please leave their names at the information desk. If you know of any member who has some special talent, please suggest his or her name to the office of the Center.

OPEN MEETING OF THE NOMINATING COMMITTEE

The Nominating Committee, headed by Judge Emanuel Greenberg, is now preparing a list of officers, trustees and members of the Governing Board to be voted upon at our next annual meeting in January. The committee has set aside its next meeting, on Tuesday evening, November 29th, as an open meeting, and invites members of the Center to give their suggestions of members who are to be considered for offices. If unable to attend, you may address your suggestions in writing to the chairman. All suggestions both oral and written, will be treated in confidence.

ADVANCE NOTICE

On Friday evening, December 2nd, Rabbi Jacob Tarshis known on the radio as "the lamplighter," will occupy the pulpit at our late Friday evening services.

NEXT SISTERHOOD MONTHLY MEETING ON MONDAY, DEC. 12th

The monthly social and cultural meetings of the Sisterhood of our Center are becoming more popular with every meeting. They are held on the second Monday of every month and the women of the Center are urged to please reserve those Mondays for the Sisterhood. The next meeting will take place on Monday, December 12, at 1:30 o'clock. A fine cultural program is being arranged.

CENTER LIBRARY

The library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabbinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P. M. to 9:30 P. M. and on Sundays from 10:30 A.M. to 3:30 P.M.

GIFTS TO THE LIBRARY

Through the efforts of Mr. Jacob S. Doner, a raffle of an English translation of Ein Yaakov was recently held. The winner of the set, Rev. Meyer Rogoff donated the books to the library. We extend our sincere thanks to all those who participated in the raffle.

The following have donated books for our library:

Dr. M. Higger
Mr. Louis Kotimsky
Mr. Abraham Fishman

Master Morton Brod, a pupil of the Hebrew School generously donated some of his books to the library.

Mr. and Mrs. Samuel R. Tedoff donated children's books in memory of their beloved friend Mrs. Edna Lauman who died on November 17th.

BROOKLYN JEWISH MINISTERS ARRANGE RADIO BROADCAST

A series of radio programs over Station WBBC at 1400 kc. has been started by the Brooklyn Jewish Ministers Association. These broadcasts known as the "Synagogue of the Air" will be on the air every other Sunday from 4 to 4:30 in the afternoon. Members of the Center are advised and urged to listen in on these timely and vital programs.

The schedule of broadcasts is as follows: Dec. 4th—Rabbi A. A. Steinbach; December 18th—Rabbi Herman Rosen; Jan. 1st—Rabbi Jacob Bosniak; Jan. 15th—Rabbi Harry Weiss.

SISTERHOOD CHORAL GROUP MEETS TUESDAY MORNINGS

The recently organized choral group of our Sisterhood meets every Tuesday morning at 11 o'clock under the leadership of our Cantor, Rev. Samuel Kantor. The group will welcome any member of the Center who may wish to attend.

CLUB NOTES

The Junior League heard a talk on November 17th by Mr. Post on the activities of the Jewish Federation. The League held a social on Armistice Day, and is planning a Welcome Home Dance to be held during the winter vacation. (Meetings every Thursday evening,) Boys 18-21; girls 17-19.

The officers of the Inta-League are Marshall Reich President Rosalyn Wolf Vice-President Simeon Gluckson Secretary

The Inta-League has appointed a Service Committee to encourage attendance at the Sabbath services. On November 12th it held a combined basketball game and social. (Meetings held Monday evenings) Boys 17-18; girls 16-17.

The Hakoach Club has elected the following permanent officers:

Ephraim Goldberg President Al. Jaffe Vice-President Serena Weissman Secretary Leonard Kaplan Treasurer

Among the numerous successful activities of this group have been a theater party on November 19th and a dance on November 12th. The debating committee is planning a debate on some topic of Jewish interest for the near future. (Meetings held on Saturday nights.) Boys 15½-17; girls 14½-16.

The Center Club has boasted of an attendance of over 40 since the beginning of the year. The committee has worked up plans for an "Information Please" program for the coming week. Permanent elections will be held on November 6th. (Boys 14-15½; girls 13½-14½).

The Vivalets, under the presidency of B. Levitt, held a carnival at the home of Dr. M. Shir on Election Day. The proceeds, over fifteen dollars, are being given to the Jewish National Fund. On November 20th the group visited the Museum of Jewish Ceremonial Objects at the Jewish Theological Seminary.

(Meetings every Saturday at 7:30 P. M.) Girls 12-12½.

WOMEN'S GYM NEWS

The gym and swimming schedule for the coming season is as follows: Calisthenics Tues.—2 P.M.-8:30 P.M.

Thurs.—2 P. M.

Children's gym and swimming—

Tues.—3:30 P.M.-4:30 P.M.

Thurs.—3:30 P.M.-4:30 P.M.

Junior, Senior and all Red Cross tests are given. Classes are now organizing. Please sign up at once. Regular attendance is compulsory. See the swimming instructor for all information.

Coaching in swimming, handball, ping pong and various sports will also be given to all who wish to learn.

BOXING

We are contemplating the formation of a boxing club for men to meet once or twice a week. If enough people show interest, it may be possible

to secure an individual who will really give professional instruction. Will those interested please see Sam Schenfeld in the gymnasium.

ACKNOWLEDGMENTS OF GIFTS

The Center gratefully acknowledges receipt of the following donations:

Memorial Books

Mr. and Mrs. Morris Brukenfeld in memory of their beloved parents, Israel and Ida Brukenfeld.

Mr. and Mrs. David Goodstein in memory of their son Samuel.

Mr. and Mrs. I. Levingson in memory of their son, Saul.

Mr. and Mrs. Philip L. Lipshutz in memory of their beloved parents.

Mr. and Mrs. Jacob Rutstein in memory of their parents, David and Rebecca Rutstein.

Prayer Books

Mr. and Mrs. Harry A. Freedman, in honor of the Bar Mitzvah of their son Herbert on June 25.

Mr. Morris Gorelick.

Mrs. Irene Goodman in memory of her beloved parents Mary and Reuben Goldstein.

Taleism

Mr. and Mrs. S. Gondelman in honor of the Bar Mitzvah of their son Herbert on June 18th.

Taleism For Children

Goldstein family circle.

Cake for Succah

Mr. and Mrs. Louis Zankel.

CONGRATULATIONS

Hearty congratulations and best wishes are extended to:

Mr. and Mrs. Barnet Tannenbaum of 1094 Park Place on the marriage of their daughter Sylvia to Mr. Ned Berkin which was celebrated at the Center on November 23rd.

Mr. George B. Rabinor of 430 Amboy Street upon his engagement to Miss Ruth Frances Glickman, daughter of Mr. and Mrs. Pincus Glickman of Belle Harbor, L. I.

Mr. and Mrs. David Halpern of 789 St. Marks Avenue and Mr. and Mrs. Louis Zankel of 1505 President Street upon the engagement of their children Hazel Halpern to Harry Zankel.

Mr. and Mrs. Sol Horowitz of 1374 Union Street on the engagement of their son Dr. Irving to Miss Sylvia Estelle Cohn.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Bernstein, Miss Lillian
Res. 1574 Union St.

Goldblatt, Max J.
Garage Married
Res. 390 Eastern Parkway
Bus. 156 East 105th St.
Proposed by Solomon Skovreinsky

Gottlieb, Leon
Cabaret Unmarried
Res. 414 Sterling St.
Bus. 195 Utica Ave.
Proposed by Sidney Kean

Herwitt, Edward
Shoes Unmarried
Res. 367 Vernon Ave.
Bus. 103 Moore St.
Proposed by David Sperling

Kobre, Samuel
Oil Married
Res. 2705 Ave. L
Bus. 95 Frost St.
Proposed by Hyman Aaron

Lefkowitz, Miss Sadie
Res. 1655 Sterling Place

Levitas, Nathan
Insurance Married
Res. 805 St. Marks Ave.
Bus. 60 John St.
Proposed by Joseph Lukashok

Loonin, Irving B.
Attorney Unmarried
Res. 268 E. 53rd St.
Bus. 40 Exchange Place
Proposed by Al Loonin

Rabinor, George B.
Attorney Unmarried
Res. 430 Amboy St.
Bus. 163-18 Jamaica Ave.
Proposed by Pincus Glickman

Rosenblatt, David
Importer Married
Res. 1373 President St.
Bus. 356 W. 11th St.
Proposed by Bernard J. Aaron and Morris Bilgore

Rothstein, Milton
Lumber Unmarried
Res. 1388 President St.
Proposed by Jacob Rutstein

Sacks, Fred
Student Unmarried
Res. 551 Montgomery St.
Proposed by Byron Topol and Stephen Saltz

Socolow, Milton D.
Liquor Importer Unmarried
Res. 451 Kingston Ave.
Bus. 2 Park Ave.
Proposed by Howard Seiderman and Dr. Nathan Horowitz

Zankel, Harry
Attorney Unmarried
Res. 1505 President St.
Bus. 32 Court St.
Proposed by Louis Zankel

Zankel, Max D.
Student Unmarried
Res. 1505 President St.
Proposed by Louis Zankel

The following has applied for reinstatement in the Brooklyn Jewish Center:

Balsam, Barrett
Shoes Unmarried
Res. 813 Avenue C
Bus. 783 Manhattan Ave.
Proposed by Milton Balsam

EMANUEL GREENBERG,
Chairman Membership Committee

Y.F.L. PARTY AND DANCE

The Young Folks League is arranging an invitation cocktail party and dance for Thursday evening, December 8th in the Dining Room of the Center. Admission will be free to members of the Center upon presentation of their 1938 membership cards. The Y.F.L. of the 8th Avenue Temple will be the guests of our group.

JUNIOR CONGREGATION

The following were elected officers of the Junior Congregation for the year 1938-9:

Buddy Lowenfeld President
Arthur Feinberg Vice President
Ephraim Goldberg Vice President
Albert Jaffe Head Usher

The speaker at the services next Saturday morning will be Harold Jaffe.

BASKETBALL GAME Next Sunday Evening, Nov. 27

•
BROOKLYN JEWISH CENTER
vs.
HEBREW EDUCATIONAL
SOCIETY

•
Admission 50c
YFL Invitation Dance Following
the Game

Dec. 4—Newark Y.M.H.A.
Dec. 10—Eighth Avenue Temple

JOSEPH M. SCHWARTZ REELECTED VICE-PRESIDENT OF CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

Our congratulations are hereby extended to Mr. Joseph M. Schwartz upon his re-election as Vice President of the Consolidated Taxpayers Mutual Insurance Company.

DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock. Mincha services at 4:00.

SABBATH SERVICES

Kindling of candles at 4:16 o'clock. Friday evening services at 4:15.

Sabbath services, Parsha Tolodos, will commence at 8:45 o'clock.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 3:15 o'clock.

Mincha services at 4:00 P.M.

DEDICATION OF SISTERHOOD PLAQUE

The dedication of the Sisterhood plaque at the Brooklyn Hebrew Home and Hospital for the Aged will be held on Tuesday afternoon, November 29th at 2 o'clock.

Due to lack of space, the list of contributors to the Kol Nidre Appeal will be published in the next issue of the "Review."

EVERY SUNDAY

Sunday Outing Group

of the

Brooklyn Jewish Center

meets

Every Sunday at 1:30 P. M.

EDUCATIONAL — ENTERTAINING
Program suited to the weather

Age Group—10-13 years
Center members only

Fee—60c—includes carfare
and admission

RAIN OR SHINE

IN THE FOREST OF HEDERA

(Continued from page 13)

And fine, blue smoke ascending from roofs of unseen homes
 Concealed in the shade of the trees, in a straight line upward soared,
 Above forest fluttered and quickly dissolved and disappeared
 As if frightened by sound of the axe as it crashed against the trunk,
 Or by grating of sharpened saw . . . Then Naphtali longingly looked
 Toward the quickly vanishing smoke; he lowered his axe, for a moment
 And turned to the Donian, busy sawing, "What do you think
 Lies hid in the folds of this smoke, what can it portend for tonight:
 Tomato broth and meat, or just vegetable croquette?"

Or perhaps, perhaps, who knows, potatoes fried in fat?"
 And before the Donian could answer, Naphtali hewed once more
 A chunk from the eucalyptus; dull was the thud of the axe,
 The white bark of the tree was laid bare, out seeped the sap, pure and fine
 With quiet, mournful tears . . . Then the Donian sadly mused,
 "My heart, poor eucalyptus, is weighted with your grief
 Yet moist is your marrow and fresh, toward heaven your tree-tops reach.
 Your roots, deep, deep in the earth of subduing and conquest still dream,
 To the wings of song-birds gay, your greenest branches aspire,
 And your stem remembers those days when man endangered his life
 So that you might endure in this land; you lived on the blood he shed
 On his blood you lived oh trees, but your pure and living soul
 Remembered his sacrifice and a double reward you repaid:
 To the land where your stem sank roots, and to man on whose blood
 you waxed strong;

You wrestled with angels of death and emerged victorious
 By drinking Death's source of life . . . And now you fall prey to the axe . . .
 My heart, my heart is weighted with your grief" . . . As he spoke
 The gods of the forest hearkened, the mighty encircled him,
 They crowded together to list his sad and burning plaint,
 The Donian recalled for an instant, the wide-spread plain of the Don
 About him a stormy assemblage, hungry for freedom and bread,
 'Twas he that showed them the path . . . and the gods of the forest
 hearkened . . .

But an aging tree, for a moment shook its barren head,
 Above the forest soared its glance, as it sadly moaned
 While sending its last benediction on all sides round about:
 On Shomron's mountains bleak, where a buoyant storm oft shouted
 To be carried away with abandon on the backs of buffaloes dark;^s
 In winter, when the clouds were low, and leaned on the tops of the trees;
 It struck on the backs of the buffaloes dark with thunder-bolts,
 With a shattering, furious noise, while the tree-tops trembled and bowed
 And the cold and heavy drops poured down on the darkened ground . . .
 The tree incessantly stared at the forest clearing, at swamps
 Where swallowed the buffaloes dark, on whose backs in winter rode
 The Shomron mountain storms . . . There a group of houses secure
 Spread out in the midday lustre. Far-off in the rounded vale
 Stood a tamarisk upright and green which pierced the azure sky,
 A tamarisk, dainty and proud, for which the barren tree longed
 When the sun sank low in spring, when the shadows fell on its trunk,
 And seven-fold grew its charm, its head with queenship crowned,
 Wreathed with rays of purple and gold . . . Of a sudden the aged tree sighed
 It sank with its weight to the ground, and crushed the grasses beneath;
 Its green crown fell apart, its arms devoid of strength.

The Donian drew back in sorrow, but thus spoke Naphtali:
 "Come, whet and sharpen your axe, and lop off sprigs and boughs!
 Its branches shall be as a gift to Leah our diligent cook
 And later we'll wield the saw, and make furniture of its beams
 For the parlors of Tel-Aviv, for office ornaments . . .
 Fear not, and be not alarmed! If Torah's not found in your skull

(Continued on page 22)

"TOWN MEETING OF THE AIR"
 DISCUSSION ON THURSDAY
 EVENING, DEC. 1st

The "Town Meeting of the Air" group will meet as usual on Thursday evening, December 1st, in the Ladies Social Room on the second floor of our building.

The meeting will begin at 9 o'clock and following a preliminary discussion the group will listen to a radio broadcast at 9:30 on the subject, "Is An Economic Plan for World Peace Possible?" The following will participate: Paul Van Zeeland, ex-premier of Belgium, W. W. Cumberland, economic expert, Leland Rex Robinson, investment banker, Dr. Ruth Alexander, political economist, James Harvey Rogers, Prof. of Political Economy, Yale.

At the close of the broadcast, the group will comment on the radio discussion. All members of the Center and their friends are cordially invited to attend.

TO JOHN HAYNES HOLMES
 (Continued from page 4)

has always appealed in behalf of all that is best and noblest in American democracy. True liberal that he is, he has fought bigotry and intolerance in whatever form these evils have appeared. To him, Fatherhood of God and the Brotherhood of Man is something more than mere phrases. They are the essence of all Religion, the ideal to which all men must aspire.

We extend to the distinguished celebrant our heartiest felicitations and our earnest prayers that he may be blessed with life and health, to continue to give of his blessed services to all mankind for many, many years to come.

—I.H.L.

COMING FORUM
 SPEAKERS

FRITZ WITTELS

DECEMBER 12

GEORGE SOKOLSKY

DECEMBER 19

THE TORMENTED JEWISH LIFE OF BENJAMIN DISRAELI

(Continued from page 14)

Jerusalem, Disraeli sees the city, "vivid from its silver blaze". In the moonshine it is a spectacle conveying "indissoluble associations of awe and beauty". He hears the breeze wail among the tombs and "sigh through the cypress-groves. The palm-tree trembles as it passes, as if it were a spirit of awe". He listens to "the haunting voice of the prophets, mourning over the city that they could not save", he imagines "at midnight hour . . . the great departed of Israel assemble to gaze upon the battlements of their mystic city . . . the law-giver whose doctrines have modeled civilized Europe". He asks: "what race extinct or living can produce three such men as these? Their spirits linger in the land where the Creator has deigned to dwell. . . The spiritual nature of man was developed in this land".

At midday in the summer Jerusalem appears to him as a "city of stone in a land of iron with a sky of brass". But the desolation matters little to him because "what need for nature to be fair in a scene like this, where not a spot is visible that is not heroic or sacred, consecrated or memorable; not a rock that is not the care of prophets; not a valley that is not the valley of heaven—annointed of kings; not a mountain that is not the mountain of God"!

He believes that there are "peculiar and eternal qualities in this land", and that Jerusalem is a city over whose "impending fate Omnipotence had shed human tears". The spirit in Jerusalem is free "from the maddening cares of Europe. The beauty of patriarchal repose still lingers about its existence". It is a city of hills more famous than Rome. Arabs and Assyrians know of Jerusalem but never heard of Rome.

Inspired by the great past of Israel, Disraeli could not remain indifferent to the fate of his race. He was a zionist before the word was born, and believed that the race would "regain its vineyards". This thought of rebirth of the race is often dominant in his works.

Alroy conquers an empire and sets his people free, Contarini Fleming devotes his life to the amelioration of the conditions of his race and to the political rebirth of his country, Eva is distressed by the present unhappiness of her people and thinks of the restoration of Israel's national glory, and Lothair has the old Hebraic longing to

settle on the waters of Tiberias "reproducing all their vanished happiness, reviving their fisheries, cultivating the plain of Genesareth and the country of Gadarenas.

This longing is not merely Romanticism. There is a deeper feeling in it. It bares much of Disraeli's Jewish self. He idealizes the Jewish past, when the Jewish people were happy and the individual Jew shared in this general happiness. Through this idealization he sees now Jerusalem and the Holy Land as a place which heals the wounds. This thought is expressed in the characterization of Lothair: "His mind was full of Jerusalem, the Mount of Olives, and the Sea of Galilee. He was never nervous there, never agitated, never harassed, no palpitations of the heart, no dread suspense. There was repose alike of body and soul. Why did he ever leave Palestine . . ."? He should have remained there forever "cherishing in a hallowed scene hallowed sorrow, of which even bitterness was exalted and ennobling. . . ."

But Disraeli is even more enthusiastic about that what is called in our days "spiritual Zionism". He sends his heroes to the Holy Land for spiritual inspiration and in his writings he assigns to Palestine and to Jerusalem a unique position in the spiritual life of the Western Civilization. He believes that the Land of Israel "might bring to Europe a new thought". When Eva asks what can her country do for Europe, Tancred answers: "Save it. Send forth a great thought as you have done before Sinai, from the villages of Galilee, from the deserts of Arabia. . . ."

When Besso inquires about Tancred's interest in the Jewish people, Tancred answers: "I cannot comprehend how a Christian can be uninterested in a people who have handed down to him immortal truths". The following conversation then ensued:

"All the world is not as sensible of the obligation as yourself, noble traveler".

"But who is the world? Do you mean the inhabitants of Europe, which is a forest not yet cleared; or the inhabitants of Asia, which is a ruin about to tumble"?

"The railroads will clear the forest", said Besso.

"And what will become of the ruin?" asked Tancred.

"God will not forget his land".

"That is the truth; the government of this globe must be divine, and the impulse can only come from Asia".

Later Tancred proclaims: "When East has resumed its indigenous intelligence, when angels and prophets again mingle with humanity, the sacred quarter of the globe will recover its primeval and divine supremacy; it will act upon modern empires and the faint-hearted faith of Europe, which is but a shadow of shade, will become as vigorous as befitting men who are in sustained communication with the Creator."

With this vision of the ancient grandeur of Israel Disraeli analyses the permanent contribution and influence of the Hebraic legacy to the Western civilization.

The Hebrew creed "redeemed the European races from primitive barbarism". "In proportion of their adherence to, or rejection of the Semitic principle, are those races prosperous or decadent. . . . Independently of their admirable laws which have elevated our condition, and their exquisite poetry which has charmed it; independently of their heroic history which has animated us to the pursuit of public liberty, we are indebted to the Hebrew people for our knowledge of the true God and for the redemption from our sins".

(To be continued in the next issue)

"HOW LONG, O LORD, HOW LONG?"

By William Allen White
(*In The Empire Gazette*)

FOR 3,000 years the Jews have been persecuted by that most terrible of all punishment, worse than death—exile. They have been driven from land to land across the world and never have been allowed to rest.

It would seem that 2,000 years of Christ's philosophy of tolerance, charity and kindness should in some way ameliorate this age-long persecution of the children of Abraham, Isaac and Jacob. But for some reason, wherever tyranny arises the first blow of the tyrant is upon the defenseless head of the Jews. Among free people they are welcome. Where liberty is established the Jew has no fear. But let a shifting government submerge liberty and the first cruel thing a government does is to begin persecution of the Jews. Well, may they lift up their voices and cry with the prophet of old, "How long, O Lord, how long?"

Nor wisdom over-much, to make you a "Kolel"⁶ trustee
 There's sufficient strength in your loins to fell eucalyptus trees
 And I'm quite confident, that in course of time you'll become
 Our people's pride and chief hewer of Lower Galilee . . ."
 Thus Naphtali spoke in jest as he deftly handled the axe,
 As if casually let it fall at a slant on the trunk of the tree
 As the branches were torn asunder . . . Radiant his dark black locks
 As they tumbled on his moistened forehead, and through his tattered shirt
 Paled his finely colored skin; his distended veins pulsated
 On his reddened, sun-tanned skin . . . his great agility
 Found favor in the Donian's eyes, who quickly seized the axe,
 But missed and smote the ground! He laughed and struck again,
 And missed! But the third stroke hit its mark—triumphantly
 He swore that his hand would touch no more the file or saw,
 From their very inception intended for children and weak old men,
 The axe is the pride of youth! The leafy canopy
 Grew thinner and thinner above the heads of the hewers of wood.
 And the distant skies became visible, blue-white and clear
 Large storks circled about in their depths; their trail was black and white,
 But the flapping of wings was not heard . . . They were like unto dancers mute
 In a slumbering kingdom white . . . No wind from the sea could be felt,
 Butterflies with colored wings in the midst of their jubilant flight
 Became drowsy on leaves and branches . . . only a trembling bird
 Took flight from the fallen intertwined trees, beat wing against wing
 As it flew to seek a new nest . . . Again naught but silence and heat,
 Then the crashing of axes was heard, and the rasping, grating saws;
 In distant Hedera the noise was re-echoed and heard by one
 Who slowly worked in the field, he restrained his mule for an instant
 As he smiled, "O God of the hewers of wood who mend our world!"
 Once more he straightened his furrow . . . The echo fell in the swamp,
 Where Ben Arzi, solitary, planted hardy trees
 Ben Arzi hearkened intently to the forest's echoing sounds,
 As one lists to the song of distant streams, or the murmur of founts . . .
 The sun beat down about him, and burned the rising mists,
 And dried the high clods of earth between the jaundiced pools,
 Till they glowed resplendently . . .

III

THE tops of the trees were russet, and rustled the Mincha prayer⁷
 When stirred the twilight breeze; the western horizon glowed
 With transparent glow of spring, over nothingness hovering,
 But it quickly merged and dissolved in the darkened blue expanse,
 Evanescing in death as in life . . . Reb Pinchas looked toward the west.
 He stared for a moment or two, then turned his face toward the east,
 And leaned 'gainst a tree and mused . . . He knew: like the sinking west
 So sank his troubled life . . . More than once the axe had slipped
 From his feeble, tired hand . . . The heart was weary with dreams,
 He was foot-sore with wandering, but respite had not yet come,
 How sweet is rest! But his weary heart still pounded and pounded
 With longings ungratified . . . The eagle will spread his wings
 To alluring, radiant heights . . . his wings, alas, were brought low:
 In their shadow no young ones sought safety; dispersed to the farthest
 winds,
 They had abandoned the native crags . . . More than once fresh grass had
 bloomed
 And withered and bloomed again on the little mound of earth
 Where lay hid the mate of his youth . . . No eagle proud was she,
 But a mute and modest dove whose delicate tremor of wings
 Was silenced by the din of his mighty pinions, forever stilled . . .
 In silence Reb Pinchas leaned on the tree, as if bound to its trunk.
 His tall body bent low . . . Had God accepted his sacrifice?
 Had the flame of his secret tear made fertile the desolate crags,
 A tear hidden from human eye? Would her blood, the blood of this dove,

PHYLLIS BOTTOOME LOOKS
INTO THE FUTURE*(Continued from page 7)*

its loss in the same generation. It is not to be expected and it probably will not occur in Germany even under the most rigid repression of the feminine spirit.

Miss Bottome finds in this reversion to the inferiority of the German women a second and even more fundamental cause for her uprising against the German regime.

Nature has made man the innovator and the experimenter in life and at the same time has made women the great conservator of human values. Nowhere is this more plain than in the relation of women to their children. Women do not bear children to see them killed, nor can they produce them endlessly only to be cannon fodder. There are, of course, exceptional periods when delusions of national grandeur or the spur of expanding destiny stifle for the moment the natural instincts of women. There has, however, never been a period in human history when such a departure from instinct was long continued. Napoleon bled white the French people, but only for ten years or so. Eventually the fundamental values were realized. The whole concept of an entire empire cannot mean as much to a mother as the life of one son. It is certain that in this belief Miss Bottome bases her hope on reality. So far the dictators have not had to make their people pay in terms of death and ultimate sacrifice the price for their victory because they have won their victories on the basis of the fear of other peoples. That is a process which cannot go on indefinitely, and sooner or later the unbridled ambitions of the dictators must collide with the resistance of the democracies. When that does happen, the mothers of Germany will have the last and ultimate say in the destruction of dictators.

This is Miss Bottome's belief. Certainly it is our hope.

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Not fall on his weary head? . . . And he brusquely shook his head,
 As tho from a fearful nightmare waking, oped wide his eyes,
 Stared about, then braced himself. These youths who bore, who raised?
 Who cast iron-strength in their blood? Who inspired the gleam in their eyes?
 Who taught them such firm, sure steps? In the western sky hovered clouds,
 Like a chain of transparent pouches laden with heavy fluids;
 One saturated as if with extract of cherries dark,
 Another with gold-red wine, in a third a pure-white milk
 With a rose-like lustre shimmered; these pouches drew their moisture
 From some remote channel unseen; liquid with liquid united,
 And color with color blended . . . Their outline was arched like a bow
 Above the thick of the forest; there fell a ruddy light
 On the whitened beams of wood, that heap upon heap were piled.

The company arose to homeward wend its way;
 One sought his coat in the thicket, another polished his axe,
 One heaped up branches and shrubs as a gift for the kitchen stove,
 And one who was moved by the spirit, bent on mischief, leaped,
 Of a sudden on the back of the donkey, as it silently nibbled the grass,
 Then Naphtali rose to quiet his jovial band of friends,
 And waved his hand on high—a sign to hearken to him,
 And these his words: "Whereas since the days of the Gibeonites,^{*}
 The name, 'hewer of wood' hath brought its bearers no coveted wreaths,
 And, whereas, the delicate daughters of Judah and Galilee
 Have time and again shown preference for teacher and scribe.
 I, therefore, hereby proclaim a new party, 'The Hewers of Wood,'
 It shall be a distinguished party, with Pinchas as chief and head—
 Three cheers, my friends!" The forest resounded with the jubilant shouts:
 "Three cheers! Long Live Reb Pinchas! Long Live 'The Hewers of Wood'!
 Long live those youths with the brawn to wave and wield the axe!
 Long live the Galil Mountains, long live Judea proud!
 Long live the Sharon and Lowland, each hill, each vale, each brook!"
 While the group still shouted loudly, and the forest re-echoed the noise,
 As the heavens began to darken, Naphtali's voice rang forth
 "We remember with sorrow, brothers, the heroes of Hedera,
 We fought the poisonous bogs, and fell prey to arrow and sword . . ."
 In Naphtali's voice was a tremor, his gaiety was gone,
 The tawny, sun-browned youths grew suddenly silent and sad,
 But here Reb Pinchas, pushing his way to the center, proclaimed,
 "We shall not mourn, nor crown their memory with tears,
 We'll labor with gladness and joy, revere them with gladness and joy!"
 As we stand assembled here the sun's about to set—
 Come, circle form, come hallow our festival with dance . . ."
 Their axes fastened tight in their girdles, the men united;
 Joined arm in arm and whirled in a circle merrily,
 They stumbled again the stumps, were entangled by fallen boughs,
 But their feet so nimbly turned; Reb Pinchas' eyes were aglow,
 His feet were nimble, too . . . His tattered shoes wore a sheen
 But it faded away, the hem of their coats were torn apart,
 The wide-brimmed hats of straw were pushed from the wearers' heads
 To the ground, tho some hung on as if by a miracle,
 The dance grew more impassioned . . . A vibrant melody
 Tho not in perfect harmony, from ten hearts burst forth,
 The echoes responded . . . A song in which praise of Galilee,
 A tribute to toil and strength, and the shout of vigorous youth
 Poured forth like rivers in spring . . . The donkey of Berel, the short,
 Prepared for the homeward journey, and laden with empty tins,
 In amazement rubbed against the tree and lifted his ears
 And pondered: what happened to Berel, ever so diligent,
 That he wildly twisted in a circle, and forgot his donkey's crib?
 A night-bird screamed in the distance, the dews fell noiselessly,
 The blanching, western clouds sent their parting, golden rays . . .

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